UHURU

BLACK COMMUNITY NEWS SERVICE

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EDUCATIONAL
COMMUNAL
AFRICAN
POLITICAL
BROTHERHOOD
NATIONHOOD
AFRICA
PAN-AFRICANISM
COMMITTMENT
BLACK
TRUTH
FREEDOM

LIBERTY
OPPRESSION
ANALYTICAL
UHURU
LIBERATION
UJAMAA
DEDICATION
UMOJA
NEWS
MOTHERLAND
INTERNATIONAL
UNCOMPROMISING

THE AIMS AND OBJECTIVES

(1) Our Aims and objectives are twofold (a) To collect and report the facts as they occur and affect us in Montreal, Canada and abroad.
(b) To develop a political level of conciousness based on a unified acceptance of Pan Africanism. That is the belief in the ONENESS of an African People on the continent and scattered abroad, and the commitment of these people to the struggle for common advancement, self determination and total freedom.

(2) To show contradictions and injustices inherent in those institutions which affect Black people and pose solutions.

(3) To present an alternative to the propaganda and distortions of the established news media.

(4) To eventualy provide a means of employment for as many Black people as possible while immediately inspiring Black people to initiate independent co-operative projects.

(5) To make UHURU the established Black newspaper in Montreal if not Canada.

FIRST ANNIVERSARY

EDITORIAL

According to Dr. W.E.B. Dubois, "the problem of the 20th century is the question of the color line", and the greatest problem of blacks today is the fact that even though we might be "educated" (academically that is), the ignorance of our past and a lack of an understanding of the social forces that govern and control us is the major factor contributing to our continuous enslavement.

Politics is the science by which power is gained, controlled, and maintained. We as a people have not been able to gain power for ourselves. We have no control over those who weild power over us.

Maintaining power is no problem since we have never been able to gain it in the first place. Maybe if we understood what power was all about, perhaps if we could learn of ourselves in our historical glory, and cultural splendour, suppose we could learn of the rape of Africa and its tragic result in capitalism, the relationship between money and power, imagine if we could identify those people who murdered, raped, stole, enslaved, brutalized a people into becoming colonies of machines, producing wealth for the formers luxury, and think of the fact that we could learn to trace a certain pattern of chaos and disharmony created by the colonizers among those whom they have colonized in the world, yesterday and today; if we could only understand their tactics, how and when they are employed and see the extent to which they have affected and continue to affect us, if we could only be taught what it means to be BLACK and unashamed, to be BLACK and proud, to be BLACK and be unified, to be BLACK and be one people irrespective of geographic location, - because over that we have not had and as yet still have no control; if we could only be taught to be BLACK, to be BLACK, to be AFRICAN.

Education as we know it today is the process by which things are defined for us and which teaches us certain skills to compete at a given time in a given labour market. It is the process by which an elite is created in society, and by which those who have been fortunate enough to get some, are taught to forget their origin, their people and most times even themselves. EDUCATION IS THE PROCESS OF INSTILLING THE VALUES OF THOSE WHO HAVE GAINED, WHO CONTROL, and WHO INTEND TO MAINTAIN POWER.

Education as it used to be in Africa before its rape (a standard yet to be reached by western civilization), as it is in every nation that has liberated itself from colonialism and imperialism, and is progressive as it is radical, and as we in Uhuru see it, is the process by which man is made to understand himself in relationship to his environment, is the process by which man is made to understand the laws of nature, the forces which control him, and is the process of best using the acquired knowledge for the benefit of mankind in general and his society more immediately. Education is the search for truth.

Uhuru thereforefeels that if this is the case, then politics and education are inseparable. That one is an intrinsic part of the other, that any program which attempts to deal with giving knowledge to people, should deal with truth, should not attempt to give anyone parts of knowledge, should not be regarded in relationship to academic achievement. All that the latter requires is simple application of the mind to learn (not to understand even) the specific subjects taught.

Uhuru believes that in this age, at this advanced period where time is of the essence for the preservation of Africans, that while it is true that our community needs skilled people, while it is true that we must use every opportunity to acquire these skills, we should not use these skills to advance the rate at which our people will be wiped out; we must define for ourselves what kind of knowledge we want, quite apart from the established patterns of western society. We must stop looking to get degrees as status symbols, or symbols of achievement. Any program for blacks that is not run, controlled and executed by blacks, will become diluted. Any program that starts off by assuming that only those with degrees or diplomas can impart knowledge, had better re-examine its usefulness. Any program aimed at educating people and purposefully refuses to deal with politics - an understanding of the forces that control people, is simply worthless, for it continues to produce the same kind of individual who has nothing to offer his community but contempt and adopted alien values. Any program which attempts to educate people, and whose teachers need money as an incentive, when the money could be put to good use in other areas of the community, especially when these teachers are not in dire need of the money, leaves itself open to question of motive, and leaves the impression of insensitivity. Any program which is designed to send black people to a white university, even if to gain needed skills, and does not attempt to teach these black people to understand the functions of that university, and how it adversely affects black people, so that they can be prepared from the start, needs re-examination, and community control. Any program for blacks, which in defiance of opinion, atte npts to work in conjunction with a university that has already on more than one occasion proven itself to be an enemy to the black community, acts in treacherous contempt of the black community and leaves its integrity or the integrity of the person or persons spearheading such a move, open to question.

To:
Mr. Brian O'Neill
President of the Board of Directors
of the Federation of Catholic Charities Inc.,
1857 Boul. de Maisonneuve West
Montreal 108, P.Q.

Letter from:
National Black Coalition
Central Secretariat
8130 Place Vaujours
Montreal 434, P.Q.

June 22, 1970.

Dear Sir:

It has been brought to my attention that your organization is conducting a survey on the "Negro Population in Montreal". It is my understanding that the study is directed by Professor J. Lightman who is assisted by a Black social worker, Mr. Mayers.

The National Black Coalition (Quebec) feels obliged to object to your manner of proceeding with this study. In particular we question your ability to study the Black population of Montreal and give a non-white objective analysis of the social conditions of that population. After all it is only a Black perception of Blacks, social problems and conditions that is valid in this case, not that of a white organization. I need not lecture you on "perception and reality" The mere fact that in your letter to the Trinidad and Tobago (Montreal) Association Inc. you speak of the "Negro" population and not the Black population betrays your insensitivity to developments in the Black community.

Moreover, on speaking to Mrs. A. Hodan and Mr. Mayers on the question as to why the Federation did not select a Black organization or contract the job out to a Black team, I was told that the Federation wanted an "unbiased and objective" analysis. This not only presupposes that only the white perspective on Blacks' conditions is unbiased and objective but questions the integrity and ability of qualified Blacks. The Black community is fed up with whites doing analysis of it and inevitably misrepresenting the physic and emotional realities of that community. The reason that Blacks in Canada have not done as much research on their own community is only a reflection of a lack of financial resources resulting from the historic oppressive nature of the society, and not a shortage of skilled personnel.

We feel that your attitude is arrogant and irresponsible as you would consider that of a group of Black people that undertook a survey on the social conditions of the Irish in Montreal because they (the Blacks) felt that their analysis would be more objective than that of the Irish.

Lest you think that we are blowiag hot air the following is a list of people who are qualified to do a good job as a team or as individuals.

Prof. Harold Potter (Sociologist)
Miss Daphne Horsham, M.S.W. (Children's Service Centre)
Mrs. Clyke
Miss Roslyn Bramble
Prof. C. S. Bayne (Statistician)
Mr. Carl Taylor (Demographer)
Mrs. Dorothy Wills, M.S.W.
Professsor Roland Wills (Statistician)
Dr. Leighton Hutson, Chairman of Psychology Dept. of University of Montreal
Dr. Yves Flavion, Psychiatrist

Yours truly
C. S. Bayne
Regional Vice Chairman
National Black Coalition

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Montreal, Que
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GWEN LORD

UHURU
is a black news media owned, operated and controlled by the black community of Montreal.

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LETTERS

Letters printed in this column are elected on the basis of general interest, but do not necessarily express he opinion of the editors.

Dear Sir:

As I promised in my letter published in Vol. 1, Issue 20 of UHURU, here is the second part of my instructions. To date I have received only four calls from interested coloured people but what is quite pleasant about this is that these four persons are quite serious about making sensible changes. Such a poor response was anticipated as the position of the Negro today is caused by his own lack of will and decision to cause an improvement. Had I received 1000 calls or letters from people eager to follow the instructions - I use the word instructions rather than suggestions because suggestions are some of the most powerful forces today - that would indicate that the coloured people were already changing their condition of life, then one could say they were really being held back by the white man and needed a leader to show them the way, but this is not so. One may ask why do I or others like me try to improve the lot of others. The answer is that we are our brother's keeper and those of us who know this must do it else we retard our own advancement. Take Jesus Christ who in his day to most of the people was just a "nuisance", a trouble maker, etc. but in reality as we know it today He was one of the most developed men of his time and even our time. Yet He did not succeed in improving the majority by His examples and even today we are not much better off but the point is that we must try to do that which is right for the betterment of Mankind.

I have had many excuses why some people would not or could not just now. They claim to have no time, no money, other problems. Yet they are too damned dumb to realise that it would require just a little extra time and effort which would result in the creation of an element which, in turn, would cure all those so called excuses they use not to do anything. They expect the white man whom they despise to create for them (the Negroes) a Paradise on Earth, a condition which they all know will never happen.

Now, to continue, we will have to form a third class corporation which will cost approximately $400.00 in fees, to allow us the right to advertise, solicit recruits, collect monies, etc.

We are going to continue the culture, knowledge and development that was of Atlantis thousands of years ago. We could then have a distinctive culture which would not matter one whit to anyone else because we would have our own businesses, schools, financial projects completely independent of the Bigot's influences and later if any political forces were brought to bear as a deterrent to our progress, we will form our own government in a place most suited for it. The name of our group, clan or party will be the New Atlantis Party or "The Atlanteans"

Basil Hope.

Dear Sir.

We just began to circulate your newspaper on this front. If this Uncle Tom government (St. Lucia) decides to confiscate the copies, this will not put an end to our struggle. We are too far gone to turn around.

We are making some organizational progress here but there are a lot of Uncle Toms who can't see how Black Power is relevant in the Caribbean. They don't seem to understand that there are Black men and Uncle Toms. They must learn that when you have an Uncle Tom structure government that is just as bad as the "cracker" himself, we are still like slaves removed from real power in the political sphere.

What the Toms need to know is so elementary that we might as well hope that time will solve their problems for them.

We elected Brother Le Roi Butcher as Prime Minister in the political structure of Black organization here in St. Lucia. Brother Tyrone Maynard is Deputy Prime Minister and Tolo Critchlow is Minister of Intelligence. The organization is growing and we are trying to play our part.

What we want here is a thoroughly democratic State orientated toward Blackness esthetically and spiritually.

This is coming slowly. The presence of Brother Butcher here a few months ago did a lot to help the situation. In the same way the Sir George Williams University events led to the February Revolution in Trinidad and Tobago.

We in the Third World are tied up in a fine web of sensitivity. We are only now waking up to this reality. But we have been suffering the same hell from the white man who promises everything and gives up nothing.

Yet there are fools common enough to think Black Power irrelevant in the West Indies. - the brain-washed ones who think and suffer in this vein, fear leaving the brighter prospects of Black unity to the lingering conditions of colonialism.

Jomo Primus.

A VIEW OF GUYANA

Gordon S.

The Guyanese Association on Sunday June 27th. held their annual nomination for office bearers for the year 1970-71, and also invited Brother Rosie Douglas to speak as he and Brother Stokely Carmichael had recently visited Guyana.

Brother Douglas gave the historical relationship of Black people showing how racism and oppression of Western Society contributed to their present position in society. He then showed how the contributing forces of oppression of African, Indian and other Guyanese people were the same and there had to be unity to solve the economic problems of the country, although revolutionary cultural development could continue within each ethnic group.

A spirited question and answer period followed the talk.

Office bearers for the current year would be Salim Khan - President; Gordon Sadool - Vice President; Olive Russel and M. Dowlee - Secretaries; M. Long - Treasurer. Election of committee members will take place on Saturday July 28th. For further information contact the president E. A. Wason.

THANKS FOR THE COMMUNITY PAPER

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HISTORY COLUMN

An Introduction to a New column reflecting Blacks in Canada.

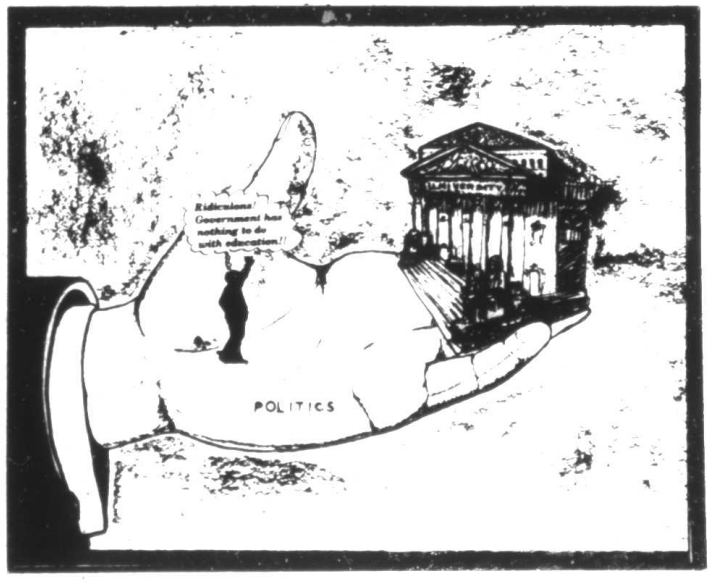
Norman Cook

The historical experience of peoples of African descent in Canada traditionally has been of little interest to scholars both Black and white alike. One might surmise a number of reasons for this neglect which are of course a part of that historical experience as well. In the modern era most Canadian social scientists have had an "organicist vision", which meant that they have assumed the existence of a whole and proceeded to generate that vision successively to its most significant parts. "Significance" implied two central ideas one of quantity, the other of quality. - Quantitatively Black people in Canada have never made up more than 1% of the total population. On these grounds perhaps neglect is even justifiable. The question of quality is certainly far more serious, for amongst others a core concept in Euro-Canadian thought of scholar and layman alike is the idea of social evolution which tends to place a techno-cultural complex of Anglo-Canadian values at the top of the pyramid toward which all others are emerging. The least evolved according to this view tend to be the lowly Blacks. Unless one has been specifically interested in studying social evolution in any one of its equally destructive forms there would exist no reason to study the history of these peoples. One might add that evolutionist types of studies have periodically focussed upon comparisons of Afro-American and Afro-Canadian groups in much the manner that environmental psychologists of the fifties distinguished between Black people in theNorthern and Southern States of the U.S. in attempts to refute theories of permanent Black inferiority as opposed to temporary Black inferiority. According to this view, Africans in Canada were the most highly evolved Black people in North America. This perspective unfortunately was internalized by large numbers of Black people in the community not without ramifications which will be explored in future columns.

Internal discussion centering upon the 350 year old 'Canadianizing' experiences of Africans here and more recently in other lands can and usually does take place from a number of perspectives. The all too familiar approach seeks present historical data to counter the totalizing rascist mythology deeply imbedded in the collective pysche of the majority of European descendants in this country. The sad legacy of those counter-data approach is that while it accepts form of historical methodology including its necessary concepts it does not begin to reject the content but simply transfigure the notions into localized history. Hence the infamous numbers game of Black history which leads people to seek a Black hero for every white hero, a Black villain for every white villain. Indeed the history of Black journalism in North American may have reinforced this process for Ebony and Jet are the most clear examples even in their new 'militancy'. So militancy in itself may not reflect a fundamental change in approach

The ideas in the forthcoming column will not reflect the tendancy mentioned above. On the contrary it will affirm the historical emergence of qualitatively differrentiated community of Black men in Canada since the first quarter of the seventeenth century. Minimally, a community which has divided its resources and energies between a quest for internal solidarity and external coexistence. The two poles not always being mutually exclusive. The qualitative difference of this community from others lies not in the simple bi-polar tendancy, after all, this is the case of most ethnic minorities in Canada, but in the fact that these two dominant tendancies are products of the internal response to qualitatively differing racist ideas which dictate to internal unity and external coexistence.

The qualitative changes in Euro-Canadian ideologies of rascis n have been sweeping in the last 350 years. The character of internal 'political class' structure, the types and forms of organization and leadership, even the manner in which we work out our rebellion all reflect these qualitative changes. The qualitative nature of life in 1850's communal Settlements of Dawn and Elgin in Southern Ontario is of course quite different from that led by black people in Montreal in 1970. Power to self-determine our lives is the historical quest which we share with our ancestors of Dawn and Elgin. Their methods interest us only to the degree that they provide lessons toward fulfilling that common destiny - liberation.



DO BLACK PARENTS CARE??

The Black community is riddled with problems many of which are brought to the attention of the public at one time or another by one organization or the other; however, few (if any) Black organizations have taken any interest in the welfare and placement of the numerous Black children who wind up in Foster Care or Adoption agencies. To get an insight into the problems which these agencies face in relation to their Black child population, Uhuru visited the Montreal Childrens Service Centre (a white run organization) situated on Weredale Park. We met with Mrs. Joan Oliver of the Open Door Society (a voluntary group to encourage the general acceptance of children of mixed and minority racial background); and Mrs. Margaret Edgar, a part time homefinder in the adoption department of the Children's Serivce Centre.

Children are referred to the centre either at the request of their parents through community agencies, schools, the police department, or by order of the courts. In addition, the Centre works closely with such institutions as Girls' Cottage, Summerhill House, Shawbridge, Weredale House., and the Red Feather.

The Centre takes in about 100 children per year of which 17% are non white. These children are placed in one of three departments - Foster Care, Adoption, or Illegitimate

Illegitimate

Children are placed in homes for a few months until the parent (usually the mother) has made the necessary adjustments to bring the child home under her own supervision. In 60% of the cases the parents take the children home, the remaining, cases are eventually permanent Foster children or are put up for adoption.

Foster Care.

Some of the most maladjusted people in our society are products of Foster Homes. It is not difficult to understand when one takes into consideration the facts surrounding the placement of Children in homes.

The Provincial Government under whose jurisdiction all matters of Adoption and Foster Care falls, finances the Foster child's living expenses. The Government supplies free medical and dental care, $48 to $60 monthly, and a yearly clothing allowance of $90 to $150.

Children in some case are taken into the family to provide a little extra money, and the child therefore becomes a money making proposition. If there are many other children in the family the foster child often is neglected and quite naturally feels alienated. The Agencies reserve the right to take the children and place them in other homes at any time.

Parents cannot always let themselves get too attached to the children as a result. One cannot truly expect parents to indiscriminately pour out love to any child the agency sends them. Is it any wonder then that these children after adjusting and readjusting to new homes, new parents, brothers and sisters constantly, grow into confused, hostile, adults with mixed up identities?

Adoption

Aside from the difficulties in finding suitable parents to adopt children, there is obviously even greater difficulty in finding parents to adopt Black children. Two problems arise here. One, the very low frequency of applications from Black parents; and two, the placing of a Black child in a white home. Usually whites are wary of taking in Black children as the statistics would indicate. In other words it is easier to place a white child in a white home than it is to place a Black child.

The Black children who do get placed in white homes quite naturally wind up with serious adjustment problems as do their adopted parents. On this account the Centre must be criticized for not having any orientation programs for these families. Even though the Open Door Society tries to deal with the problem of facing these innocent children we would seriously have to question the results, since admittedly this is an all white group.

How then can these parents address themselves to questions, problems, and the whole experience of being Black, having never been through that experience??? These obvious cultural differences of necessity make the child a misfit.

"White Home Better Than No Home"

Admittedly, the Centre knows the short commings of Black children in white homes but their main rationale is "It is better for a Black child to be in a white home than no home at all." The Black community cannot afford to take this callous attitude towards the lives of these children.

What we need is a Black Children's Service Centre, which would deal with these types of problems. In the meantime, we should acquaint ourselves with the requirements for adoption which will probably surprise many of us. Theoretically the stipulations are not hard to meet.

The Children's Serivce Centre requires proof of financial security (which, they say, does not mean a high salary but a steady income) parents who have a stable marriage and live satisfying lives (this is determined through home interviews and the pre adoption classes and lastly a willingness to provide a good home for a child. Marriage is not a prerequisite for adoption. Single people who can prove basically the same qualities are able to adopt children.

Even though the centre does employ Black workers, there are no Black counsellors in the adoption department. We made our position clear in that the centre must begin immediately to have at least one Black full time Adoption Counsellor working with them, and that this person would not necessarily have the academic qualifications of his white counterpart, since we come from a different socio-economic background and our greater understanding of the problem would equal the academic experience of the white scholar. We further suggested that recruitment of part time Black workers should begin immediately. Uhuru will continue to have discussions with the Children's Service Centre in the

future to see that these initial steps are taken and to perhaps find the personnel so desperately needed.

The Ultimate solution

In September of 1969 a group of conciencious Black people in Detroit saw that the needs of Black Children were not being satisfied by the established adoption agencies, so they got together and began a pilot project in which their goal was to place 100 Black children in homes by September 1970. Four months ahead of the scheduled deadline, 100 Black children were placed in Black homes, and a Black run adoption agency was born!

Similar projects can be launched here. No matter how aware we become of the existing circumstances it is only our own action or inaction that will determine whether or not any significant changes will come about.

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THE MOTHERLAND

Malawi

by Kofi

The sell out of Malawi by President Banda to South Africa progressed further with a state visit by Premier Vorster of the racist apartheid regime. He offered a South African loan of 4.7 million pounds to Malawi to build a new capital city.

South Africa's increased interest, particularly her latest venture in Malawi is regarded with considerable suspicion by the latter's neighbours - Tanzania and Zambia (Malawi is sandwiched between Zambia, Tanzania and Mozambique). Die Beeld - a pro-nationalist paper in South Africa reported a cabinet minister to have said that "it would be a great value to us if an airport were to be built in Malawi which could be used by military aircraft" and that South Africa did not give aid without taking her interests into account. This statement lends credence to the theory that the new international airport to be built in Malawi could become South Africa's most forward base for racist aggression in Southern Africa.

Malawi's establishment of diplomatic relations with South Africa (the only independent Black nation to do so) has been strongly criticized by the rest of African nations, and some have gone further to demand her expulsion from Organisation of African Unity.

As an extension of Malawi's general policy of co-operation with racist white minority regimes in Southern Africa, there is an intensified drive to attract tourists from South Africa - the citadel of racism. Unfortunately, the tourists arrive with their racism completely in tact. Since they display anger at sharing hotels with Black guests "WHITES ONLY" signs may very well appear in hotel lobbies and along the beautiful beaches of lake Malawi.

The sad irony of the Malawi - South African relationship is that Malawi's representatives in Pretoria could not be accepted in their rightful dignified status as Black diplomats. To be accepted and allowed to operate in a very restricted way they had to be reclassified as "honorary whites".

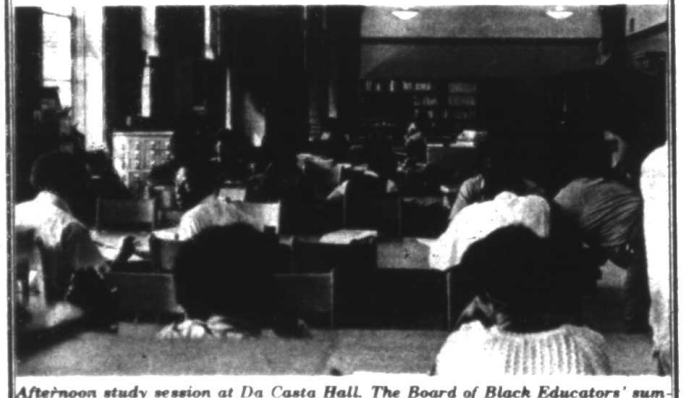
Zimbabwe (Rhodesia)

Black demand representation

Black students at University College of Rhodesia beat drums and sang protest songs outside the administration building, demanding that Blacks be represented in the colleges Governing Council when it attains University status early next year. The college has been affiliated to the Universities of London and Birmingham and the links are being severed in conformity with Rhodesia's unilateral declaration of independence.

The students threatened a strike at the college but called it off when the college authorities agreed to consider their demands. Before dispersing from the police cordoned Administration building, a student leader announced "We have reserved the right to institute strike action if what the principal has said proves to be a hoax - a big trick to pacify students."

DA COSTA HALL OPENS



Afternoon study session at Da Costa Hall. The Board of Black Educators' summer project got under way on July 2nd at the High School of Montreal. Some 60 students are enrolled in the school.

THANK YOU FOR BLACK EDUCATION

BWANNA COMBO DRILL

POWER TO THE PEOPLE

PHYLLIS LYNCH

EACH AND EVERY TERRITORY OF THE EASTERN CARIBBEAN MUST BECOME INDEPENDENT.

In the contemporary English-speaking Caribbean which comprises Jamaica, Barbados, Guyana, Grenada, the Grenadines, St. Vincent, St. Lucia, Dominica, Antigua, St. Kitts, Nevis, Anguilla, Montserrat, the "British" Virgin Islands, the Bahamas, Bermuda and "British" Honduras, colonialism, and imperialism which is the superstructure of capitalism, the main causes of underdevelopment and war, are the political and economic vices that are retarding the economic and human development of the Caribbean people. After four hundred years and more of British rule, only Jamaica, Trinidad, Barbados, and Guyana are politically independent while the rest are still colonially dependent on Britain and on the black independent territories as accomplices in this continuing dependent status.

Political independence is the vital prerequisite for the economic and human development of all people, for it is only through this inalienable Right to Self-Determination to conduct one's own internal and external political and economic affairs that one can hope to be free. Hence we of the Caribbean International Service Bureau call for the immediate and unconditional Political Independence of the Eastern Caribbean territories of Anguilla, St. Lucia, Grenada, Dominica, St. Vincent, Antigua, St. Kitts, Nevis and Montserrat and all the others.

But a criminal political game is being played with the lives of the people of the "small" territories, and more so at a time when the so-called predominantly black Third World is shaking off centuries old colonial domination and exploitation. Yet our black political representatives in the Eastern Caribbean, instead of joining that world-wide struggle against imperialism, have opted for extended colonial rule by agreeing to "Associate Status" with Britain, a status which does not change their colonially dependent political relationship with British imperialism.

Britain has no immediate intention, if any at all, of relinquishing her political control of the Eastern Caribbean, and recognising the right of self-determination of each and every individual unit territory. Jamaica, Trinidad, Barbados and Guyana do not also intend to recognise this same right to self-determination of their "smaller" neighbours; this same right that they fought to win from Britain. Instead of calling for the independence of each and every individual territory, the independent territories at the initiation of Trinidad urged on Britain the Associate Status idea for the Eastern Caribbean, and making political independence of a unit territory conditional on political integration of the whole Eastern Caribbean and or in association with one of the independent territories. So that in the Draft Constitutions of the Eastern Caribbean territories there is a paragraph that stipulates THE ONLY WAY that the individual territories will be able to obtain independence is if a territory

". . . either by itself or together with other territories joins with an independent . . . country in the Caribbean, whether by uniting of federation with that country or in some other form of constitutional association with that country under which that country would be responsible for the defence and external relations of (that territory)."

We will see the colonial buck-passing that is now going on with the collusion of the independent countries with Britain to keep the Eastern Caribbean colonially enslaved, because to them Colonialism is preferable to individual territorial independence. In the NATION of July 11, 1969, Eric Williams' Party paper reported that Jamadar, the leader of the opposition in Trinidad accused Williams of being "colonialistic" and showing" . . . a lack of confidence in the smaller islands and their leaders," after he (Williams) had consultations with a St. Vincent and Grenada delegation on the question attaining independence in accord with the conditions outlined in the constitutional paragraph quoted above. The Party organ reported, in rebuttal to Jamadar, that

"Dr. Williams is reported to have told newsmen that Trinidad and Tobago would extend ASSOCIATED STATEHOOD to Grenada and St. Vincent, IF ALL OTHER CONSTITUTIONAL ARRANGEMENTS FOR THEM PROVED SATISFACTORY. Dr. Williams said that the two islands must first join in a federation with the other associated states".

And in rebutting the alleged charge of William's "big brother role to Grenada and St. Vincent in the fields of external and defence," the Party organ headlined that Grenada's "Gairy Proposed Big Brother Role." Now this is the mess that is going on, for Williams has already said that he is not prepared to associate with any of the territories until "...the United Kingdom (which). . .has the responsibility of making such economic assistance available. . .as would be required to bring up (the territory's) infrastructure to the level of Trinidad and Tobago. . .", meets its responsibility. On the other hand, the United Kingdom has repeatedly refused to grant the kind of financial assistance necessary to satisfy the notion held by Williams, Barrow, Shearer, Burnham and the colonial office that: ". . .political independence must carry an assurance of financial independence".

It sould be very clear as to what is happening, viz that the small territories are the political footballs being kicked from pillar to post by Britain Jamaica, Trinidad, Barbados and Guyana. The only logical conclusion to this confusion is that each individual unit territory acquire its political independence; NOT THAT their political independent status be contingent on their coming together. Jamaica, Trinidad, Barbados did not come together before serarately attaining their political independence. Independence of each and every individual unit is a dire necessity. It is either Political Independence or

Con't... page 11

THANKS FOR THE COMMUNITY PAPER

MISS G. WALKER

Sister Yvonne Strachan, of Subscription Dept. busy at work.

HAPPY ANNIVERSARY RIGHT ON UHURU!

Mr. George Alleyne
Clarence Bayne
The Bertleys
Miss M. Beard
Mr. Neville Boyce
Mrs. M. Allen-Butche.
Mr Zillous Buyer
Mr. & Mrs. P. Cassell
Allan Chase
Mr. Desmond Cox
Mr. B. Cumberbatch
Viola Daniel
Mr. & Mrs. M.D. Dash
Randy Dash
Ossie Downs
Miss Devnish
Joe Dyett
Lorice Elliot
Mrs Marion Forde
Mrs. James Gannon
Miss Venita Garraway
Mr. Carl Giddings
Eulene Gittens
Mr. Kelvin Griffith
Annette Greer
Mr. James Hopson
Winston Henry
Mr. Hodges
Miss Yvonne Jack
Ivy Jennings
Mr. Winston Johnson
Mr. Audley Legore
Mr. L. Louis
Cybil Ince-Mercer
Mr. Vincent Nedd
Miss Gloria Pierre
Mrs. Ruth Promesse
Betty Riley
Mr. Anthony Robinson
Abdel Samad
Mrs. B. Saunders
Jean Small
Mr. Thomas
Mrs. Barbara Thompson
Mr. & Mrs. M. Tremblay
Ronny Turner
Miss Vincia Webb
Miss Jahwanna Whims
Miss Janice Whims
Mr. & Mrs. H. White
Mr. Williams
Enid Wilson
Mr. Inger Wright
Miss Rosalene Winston

BEST WISHES
ON YOUR 1ST ANNIVERSARY

ELECTRICAL REPAIR SERVICE

W. Hudson — weekdays after 6 p.m. — 738-8173
J. Lewis — weekends anytime — 487-4169

THANKS TO YOU

UHURU, after one year has become an accepted reality in the Black Community. It has been accepted by some as a "racist, biased, Black Power paper"; to others it is a great Community effort which they support and hope to see grow. Despite the conflicting feed-back we've had from our readers, it has somehow manag ed to survive one year. No one person, quite naturally, is responsible for the paper's survival. No one group of Black people is responsible for it's continuance - UHURU has lived for a year because many people coming from all walks of life and all parts of the world have said "Live!", And have acted upon their own command.

The immediate members of the staff, past and present, of course are to be commended and congratualted for their many hours of toil, but the fact remains, it is you the reader, the advertiser, the subscriber, the critic who have been the deciding factor.

Over the past year we have tried to bring to you news which the Editorial Board felt was relevant and in keeping with our policies. It is therefore not an accident that the paper takes on an international tone. Black people in Montreal will not begin to taste FREEDOM until Black people in Africa (primarily) and throughout the world hve also tasted FREEDOM. In answer to the comment of the lack of local news, we would like to remind you that every Black, Man, Woman and Child walking the streets of Montreal is an UHURU reporter. Your feed-back is welcomed through letters to the editor, a visit to "The Office", or a phone call. To all of you who have helped in this area throughout the year, we say thank you and Right On! To those of you who will start tomorrow we say the same.

With Vol. 2, ISSUE 1 of UHURU we cannot afford, however bright the future may appear, to sit back and say "well done", we can only say we have a long curvy, rugged road ahead which we MUST straighten out and smooth over. We must see to it that UHURU will be around to celebrate it's fiftieth anniversary.

The community needs a newspaper and the paper more so needs the community, if we can continue to work as one then there will be no last issue of the paper. If we continue to work together we can only grow into a daily which will move with the times, our struggle, and into Freedom Day! If we continue to work together, UHURU will just be one community venture among many based on the ideals of FREEDOM, UNITY, and UJAMAA

Financial Commentary

When the members of the Black Community decided to put out a newspaper last June, an initial financial appeal was made, and we raised about three hundred and fifty dollars from generous donors. This amount was enough to publish the first issue of UHURU.

Since then, the paper has supported itself through (1) the hard work of diligent salesmen, (2) th businessman, social group or i dividuals who would advertise, (the interested reader who wou subscribe, (4) the keen and g nerous benefactor who made d nations, and (5) community su port from fund-raising fun tions.

Of these five sources, reven from sales in the Montreal ar has been most significant. Howeve it would seem that the surroundi climatic condition is responsil for serious fluctuations in sal Whereas 2500 to 3000 copies p issue were circulated in Se tember 1969, this figure dwindl to a meagre 800 copies per iss in the winter month of January. N that the summer is back, sales a increasing. (The large number people who have complained bout not being able to buy th copy in the winter should take c their subscriptions now; zero we ther is not the best in which to s papers). With regard to sales ou side of Montreal, no siginficant turns came in , although over o thousand copies are circulated p issue, and while it is importa that as many people as possil continue to have access to and re UHURU, it is also true th if there are no funds, there can be paper.

The Advertising department h brought in an average of $113.00 p month, this is low and those b sinesses who have not yet be approached should not hesitate approach us.

Subscriptions are steadily creasing, and with the turn of t year, new and renewal of old su criptions should bring in some venue. However, at the prese new rate, the subscriber will h rely pay for his paper (cost mailing included).

From time to time, interest persons make financial contrib tions to UHURU, and while thank them all, special ment must be made to an individual w along with sponsoring our Es Contest has donated at le $200.00 over the past few months.

When revenue from sales, adv tissements, subscriptions and d nations is still insufficient to keep the paper, UHURU ga the financial support of the co munity by sponsoring fund ra ing dances, dinners etc. Over past year, at least $800.00 been raised by such endeavours.

No member of the staff has e been paid for services render so that all the money is used by expenditures other than labo The bulk is spent on printing, wh postage stamps, office rental, o ce maintenance telepho light bills etc., photographic s plies, miscellaneous office s plies stationery use up rest.

Our financial situation has been altogether satisfactory. M effort and participation is needed more people in the community, conscious ground-work is being d in preparation for winter months.

A detailed financial statemen being prepared and will be publisl as soon as it is available.

Amega Ambrose.

Advertising COMMENTARY

"It pays to advertise" is an expression most people are familiar with. What it really means is it puts more money in the businessman's pocket. We hope this is not the case with our advertisers.

We encourage our readers to support Black owned businesses but we also expect those businesses to show their responsibility to the community by supporting relevant community projects.

While we have been successful in receiving ads from some local businessmen, who have shown their interest in the community by supporting UHURU, a community News Service, we have failed with many others. A total of 274 ads have appeared in the twenty-three issues of UHURU'S first year. Being at the threshold of our second year, we hope those businesses which didn't support us because they felt we may not have been serious, would reconsider and take out ads.

Needless to say, personel like is most areas, is a major problem. The physical set-up of our community requires many hours of work to constantly approach all local businesses. This shortage has definitely had an effect on the number of ads we receive.

In the fall we instituted a contract system, whereby advertisers could get a ten percent reduction if they paid in advance for a mimmum of six issues. This has not only been benificial to both parties but has cut down on leg work.

While all the national associations (Trinidad Tobago, Jamaican etc) have advertised social events in Uhuru we would like to see develop much stronger ties with these organizations. It is feasible to suggest that any of the suggested programs out-lined in Uhuru could be adopted as a project by any of these groups.

Naturally, we hope that we have been of some assistance to our readers who were un-aware of the many varied services and businesses in our community. We are confident the workmanship has been excellent and the costs reasonable.

Advertising rates are very reasonable, therefore, we require volume to make a substantial contribution towards our expenses. Still we managed to collect a total of $1,305.20 for the year, not including the $62.00 still outstanding. Unfortunately we will not be able to collect this money since much of it is from now defunct businesses. With the rate of growth of Black business in the city we should be able to increase our volume.

Lastly, we sincerely thank individuals and businesses, alike, who have had the confidence and faith in UHURU to demonstrate their support through advertising.

Brenda Dash.

CIRCULATION COMMENTARY

Since UHURU'S inception in July 1969, we have now reached a point where we circulate approximately 2500 copies per issue. In order to break even financially we must circulate at least three thousand copies. In the past our primary means of distribution has been by means of street peddlars.

The Circulation department is the backbone of any newspaper in that if a newspaper is not read, there is no sense in publishing it. This is therefore the job of the Circulation department to make sure that the paper is accesible to as many people as possible. In order to do this we employ the use of street sellers.

The job of the sellers is to encounter as many people as possible, but they often encounter problems with people not familiar with UHURU. The problem is that the people expect that these sellers will be able to articulate fully the views, aims and objectives. The job is something akin to giving a person a lifetime of experience in one moment. In short simplyfing a complex situation.

The circulation department went through a period of crisis during the winter months, sales had almost dropped fifty per cent from the summer. To counter-act this slump this year we are appealing for additional staff which will better equip us to fight cold and bring sales up to a margin of 5000.

To our sales personnel in town as well as the people who circulate the hundreds of copies that go out of town, and your buyers thank you thank you thank you!!!

Clarence Gittens

SUBSCRIPTION COMMENTARY

The general response we have received through our subscribers and donators over the past year has been relatively good. We have secured some 400 subscriptions, the majority of which are from out of town. The need for greater community participation is evident here. We are therefore appealing to those of you who have not yet subscribed, to do so soon; and to those of you whose subscriptions are to expire soon kindly take out a renewal immediately.

Effective this issue (Vol. 11 Iss. I) are our new rates, 26 issues $4.00 (Montreal) and $5.00 (Out-of-Town).

To all our subscribers, donators, we would like to express our sincerest gratitude for the confidence you've had in us. For if you had believed we were launching a missile that could not reach it's projected site, you would not have given us your support. We ask you for your continued support, and in so doing feel free to send us your suggestions and criticisms which you feel would be helpful to our department.

In Black ness and Brotherhood
Sister Yvonne Strachan

Another sale for Claudette Tremblay of the Subscription Dept.

BROTHERS & SISTERS

UHURU

INVITES YOU TO ATTEND IT'S FIRST ANNIVERSARY BANQUET ON

SATURDAY, JULY 11, 1970

TO BE HELD AT

U.N.I.A. HALL

710 GEORGE VANIER

4 p.m. to 8 p.m.

ADULTS: $2.50
CHILDREN: $1.00

PROGRAMME

WILL INCLUDE

SPEAKER: REV. CHARLES ESTE

PLAY: "GROWING INTO BLACKNESS"

AFRICAN DANCING

PARTY FOLLOWING BANQUET

RSVP - 937-2668

HOORAY FOR UHURU!

world wide productions INC.

550 SHERBROOKE ST. W., SUITE 400, MONTREAL 111, QUE

AC 514 / TEL. 849-3042 OR 933-7633

BLACK HORIZON

THE PLACE

The members of BLACK HORIZON see the need for a community centre and accordingly we have decided to acquire a storefront on St. Antoine Street. We are hoping to provide a place where young people can "hang out". The atmosphere will serve to arouse the constructive potential latent within us and at the same time channel it through an outlet beneficial to the community.

The community being our primary concern: we feel the atmosphere most conducive to beneficial development would be one wherein people would feel free to drop in and out, anytime. This centre would of necessity, have a wide variety of Black literature available. The reason for this being that we as members of the community feel that it is imperative that the community educate itself. While we realize that reading and discussion are not the only means of education, we also realize that they are the means most readily accessible to all members.

There will be an effort made to introduce black artist to the community. This will be done through several mediums. Primarily by means of records, paintings, sculpture, and handicrafts, the kinds that are not usually available. We will present live artists at periodic intervals. In keeping with the education theme we will arrange more or less informal discussions concerning people or issues relevant to the community.

At this point it is important for us to make clear that any revenue derived from the operation of the centre will be channeled back into the community. For the reason that if any other arrangements were made it would not be a cooperative enterprise and therefore exploitive in nature. If Black people supply the profit they should benefit from that profit.

Row 1 - Juitane Davis, Mona Layne, Marilyn Woods
Row 2 - Ruth Tyrell, Award Winner, Theresa Lanford, Grace Hum, Award Winner, Lavern Mahomed
Row 3 - Carol Fields, Brenda Fletcher, Dorthy Williams, Award Winner, Brenda Jackson, Elizabeth Outerbridge

Row 1 - Wayne Carney, Award Winner, Tony Nurse, Jessie Francis
Row 2 - Donald Fletcher, Blair Desmond, Bobby Chandler
Row 3 - David James, Richard Woods, Bryan Griffiths, Carter Roger

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ROYAL ARTHUR GRADUATION

June 19th, 1970 was a big day for all grade seven students attending Royal Arthur School. For them, the graduation was a step into another world - a world were they would not be considered children but youths.

However, after discussion with many of the graduates, I became aware of some interesting facts. When asking them some questions like: What courses are you taking next year? Who suggested these courses? What are your future plans in high school? etc., most answers were negative. As a matter of fact, one student told me that she could not remember what she was taking (course-wise), and she wants to finish high school, but she "really doesn't care". To this Black youth, her eight years in elementary school was "a drag". Another student seemed to be satisfied with his school life up as far as grade five. I think one should take special note that both the above students along with others put special emphasis on their dislike for their last two years - the years where they should ordinarily be making plans for high school.

To further add to this "drag" attitude of the students is the lack of the direction and advice given to the students. One student had to waste a year in elementary school in order to avoid going into practical. Others have been told to take subjects like Home Economics and Industrial Arts. These subjects are obviously not university material.

To conclude, I don't feel that the state of education can be overly emphasized. I believe that it is the duty of all of us so-called high school graduates to look into these problems and inform the students moving into high school as to what courses they should take and try to provide the inspiration that is so desperately needed.

FATHER'S DAY TEA

Sunday, June 21st, at the Union United Church, a Father's Day Tea was held by the Pastor's Aid. The tea was a success and the congregation gave their full support.

The entertainment was local, but nevertheless well done and well taken. The sunday school children gave their recitation and the program then moved up to the youths. This position was taken by Sister Annabelle Baisden, who sang smoothly and confidentlt. Brother Reginald Knights accompanied her with the same cool and collective air. They are both two very talented Black youths who have put their talents at the disposal of the community. But by far the most outstanding, was not a child, not a youth - but an adult.

He gave a most inspiring speech. As a youth, I was stunned as I listened to his speech on Parent-child relationships, as well as pleased to see that he understood the position of Black youths today. He suggested that: "We parents should sit back and listen".

I know of many youths who say "Let's forget about the parents, they can't understand". Yet here was and adult and parent who did comprehend and was willing to listen.

BLACK HORIZON at one point tried to point out the need for youths and parents to have a close relationship, because, we realized that parental supervision can smother one's potential. We asked, that the parents just "Give a damn", and our call has been answered. I don't feel that their is no hope for the parents. Concern and understanding is needed, but on both sides.

CHECK POINT

Cincinnati

"This is the first time since 1920, that the National Administration has made it a matter of calculated policy to work against the needs and aspirations of the largest minority of its citizens. . .The Nixon Administration can rightly be characterised as anti-Negro." "Bishop Stephen G. Spottswood Chairman of the 61st. conventio of the N.A.A.C.P. reiterated these words in his opening address in Cleveland on June 27th.

Washinton D.C.

African Students from around the U.S. and Canada will meet at Howard University in Washington D.C., with the theme, The African Peasantry and the African Revolution. The symposium begins July 24 and ends July 26th. For further information contact John Akpan, Box 611 Middleburry College, Vt. 05753.

Cairo, ILL

The economic boycott of white businesses by Blacks of Cairo for the last fifteen months is forcing the business community (white) to resort to throwing bombs etc. in the Black community. No longer able to stand the economic pressure, whites are trying to force Blacks into an armed confrontation.

Jackson, Miss

A federal judge impanelled a jury of 23 to investigate the shooting of Black people at Jackson State College last month. The jury consisted of 5 Blacks (women) and 18 whites.

District Judge Harold Cox praised the police in his statement to the jury. "No peace officer has any right to unnecessarily kill anybody but these representatives of the public interests and general welfare of our law-abiding society should never be harrassed or intimidated for their action in the necessary performance of their duties under circumstances created by revolutionaries. He asserted that acts of anarchy were in progress on the night of the shootings.

The judge's statement is the general feeling of white America so the actual investigation is just another useless gesture on the part of the Administration to pacify the angry "negro population". The F.B.I. has finally subpoenaed the officers who refused to cooperate to appear in court and surrender their weapons for examination.

Guyana - Venezuela

Guyana and Venezuela signed a 600 word protocol which freezes the border disputes for a minimum of 12 years. The two neighbors have solemnly undertaken, by an agreement of indefinite duration and automatic renewal to assert no claim to each others territory.

Alabama

To further the mounting repression in the U.S., the Alabama educational T.V. network has dropped the programs "Soul", "Black Journal" and all coverage of Vietnam Moratorium activities. The Federal Communications Commission ruled that the deletion of these programs by the Alabama Educational T.V. system was a matter of "taste"

Trinidad

The State of emergency which has been in operation in Trinidad and Tobago for the last three and a half months continues. The 6 a.m. to 9 p.m. curfew has now been extended till 12 midnight.

Those people arrested during the shortlived rebellion have not been on trial. They have made several appearances in court but each time only to hear that the trial is postponed.

Addis Ababa

A UN population expert group here last week under the auspices of the Economic Commission for Africa, was told that during the past three decades the death rates in all African countries has been declining, but that there had been no significant evidence of any drop in fertility rates in the same period. Thus, Africa remained the second among world regions in terms of current rates of population growth.

The disclosure was made in a Paper prepared by Mr. Robert K.A. Gardener, Executive Secretary of ECA, and read by Prosper Rajaobelina, the deputy Executive Secretary. If the present birth rates prevailed over the next decade, Mr. Gardner told the gathering, Africa would become the highest among all world regions.

No doubt the UN will soon be sending population control experts into Africa to prevent the increasing rise in population.

Jamaica

Jamaican Prime minister Hugh Shearer had talks recently with two African Diplomats on visit to Jamaica. They were Zambia's UN Ambassador Vernon Mwaanga and Tanzanian Ambassador to the UN, Salim, Ahmed Salim. The prime minister reaffirmed that Jamaica would not recognize the Ian Smith regime in Rhodesia, nor ;support that country's membership in the Commonwealth, the UN, and any other agencies of world organization.

Dr. Neville Gallimore, Parliamentary Secretary in the ministry of External Affairs, has disclosed that steps are now being taken by the Jamaican Government to establish a diplomatic mission, in Africa.

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Possible areas for techinical assistance to Jamaican agriculture by Isarel Government specialists have been discussed by Jamaica's Minister of Agriculture and Fisheries, John Gyles, and the newly appointed Israeli Ambassador to Jamaica, Alexander Dothan.